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back with a peculiar growth of hooked bristles, which tend to secure the objects placed there, and to retain them until they shall have become firmly united or rooted to the mass. The crab is seemingly aware of the fact that detached or lacerated portions of polyps and sponges are capable of further growth and development.—*American*.

#### ANTHROPOLOGY.<sup>1</sup>

AMERICAN HERO MYTHS.—Dr. Daniel G. Brinton is the author of a new work on American hero myths, published in Philadelphia by H. C. Watts & Co. Although professing to deal with the great heroes, Michabo, Ioskeha, Quetzalcoatl and Tezcatlipoca, Itzamina, Kukulcan, Viracocha, Votan, Gucumatz, Bochico, &c., the work has a wider scope and includes the whole question of comparative mythology as applied to American aborigines. Dr. Brinton is a pleasant, courteous writer, very rarely discharging a bomb-shell of innuendo or abuse.

The introductory chapter boldly states the author's views, the fundamental terms of the discussion are defined, and the groundwork on which myths are built up, clearly stated. "At the foundation of all myths lies the mental process of personification, favored by the American languages, through the grammatical distinction between animate and inanimate." *Paronymy, homonymy, polynomy, henotheism* and especially *otosis* have greatly fostered the process. The author's charming story concerning the Nickajak cave at Chattanooga, certainly would justify the appellation of the Nigger-Jack-theory to his method of explaining American hero myths.

The religions of America were tribal, with no aspirations to universality. Among them the most prominent character is that of a national hero, their mythical teacher and civilizer, often identified with the supreme deity and creator, who appeared among the ancestors of the tribe, gave them precious advice and gifts and disappeared, leaving hopes of his return. As a rule, each is a twin, or one of four brothers born at one birth, generally at the cost of the mother's life, who is a virgin, or at least not impregnated by man. The hero struggles with his brother, or one of his brothers, often involving the universe in repeated destructions.

In the words of Dr. Brinton: "All of these myths are transparent stories of a simple people to express in intelligible terms the daily struggle that is ever going on between day and night, between light and darkness, between storm and sunshine." This thought is brought out from page to page in a series of charming surprises which carries the reader's attention onward to the end of the book.

<sup>1</sup>Edited by Professor OTIS T. MASON, 1305 Q street, N. W., Washington, D. C.

Dr. Brinton thus summarily dismisses the Toltecs: "Who were these Toltecs? They have hovered about the dawn of American history long enough. It is time they were assigned to their proper place, and that is among the purely fabulous creations of the imagination. Toltec, Toltecatl, signifies an inhabitant of Tollan, the city of the Sun, in other words, a child of light. Without a metaphor, it meant at first one of the far-darting, bright-shining rays of the sun."

One of the most delightful of the many pleasing things in the volume, is the allusion to the ball-play of the stars, and to the stars as the spots on the great tiger skin of the sky, on p. 119.

To have an exalted appreciation of one's subject is requisite to its presentation with such vivacity as to awaken the earnest attention of the reader. The only danger is, that the writer will be carried off his feet by his own enthusiasm, and will think the thin air of speculation to be the solid ground of truth. For instance, Dr. Brinton strenuously insists that in all the hero myths the idea of a supreme creator and god of light, superior even to the sun itself, prevails. It may be so. Some will flatly deny. Others will say: "The facts are not so indisputably known as to justify a dogmatic assertion." It is apparent that the author has walked in pleasant converse with Sir George W. Cox and C. P. Tiele.

What is said concerning religion and morality is true to the extent that while religion relates to our conduct with reference to the unseen, and has its special ethical code; morality, as commonly understood, relates to our conduct with reference to our fellow-men, and has its special ethical code. Each, however, depends upon the other, and rules of conduct towards spiritual beings find their rationale in our duty to our fellow-men, as well as the contrary.

It gives us great pleasure to say in answer to what is averred on p. ix, that without doubt the Rev. J. Owen Dorsey, formerly an Episcopal missionary among the Dacotas, has collected more myths from the tribe with which he has associated than were known from all Indian tribes when Dr. Brinton wrote his *Myths of the New World*.

ATHROPOMETRY.—The following tables on human measurements are given in Hovelacque's "*Les Races Humaines*."

| <i>Height.</i>   |                   | <i>Height.</i> |                 |                   |
|------------------|-------------------|----------------|-----------------|-------------------|
| Patagonians..... | 1.78 <sup>m</sup> | 5 ft. 10 in.   | Roumanians....  | 1.65 <sup>m</sup> |
| Polynesians..... | 1.76              |                | Magyars .....   | 1.63              |
| Iroquois .....   | 1.73              |                | Sicilians ..... | 1.61              |
| Guineans.....    | 1.72              |                | Fins.....       | 1.61              |
| Caffres. ....    | 1.71              |                | Malays.....     | 1.59              |
| Scandinavians... | 1.71              |                | Laps.....       | 1.53              |
| Scotch.....      | 1.71              |                | Papuans .....   | 1.53              |
| Danes .....      | 1.68              |                | Veddahs .....   | 1.53              |
| Arabs.....       | 1.67              |                | Bushmen .....   | 1.40              |
| New Caledon ...  | 1.67              |                |                 | 4 ft. 7 in.       |

Cranial capacity has long been a subject of inquiry for various purposes. M. Hovelacque quotes from Broca the following:

|                         | <i>Male.</i>  | <i>Female.</i> |
|-------------------------|---------------|----------------|
| Auvergnats .....        | 1.598 cu. dm. | 1.445          |
| Bas-Bretons .....       | 1.564         | 1.366          |
| Basques Espagnols ..... | 1.574         | 1.356          |
| Esquimaux .....         | 1.539         | 1.428          |
| New Caledonians .....   | 1.460         | 1.330          |
| Guinea Negroes .....    | 1.430         | 1.251          |
| Australians .....       | 1.329         | 1.198          |

The cephalic index is the ratio of the width to the length of the skull, expressed decimally, and for convenience has received the following names:

|                         |                    |
|-------------------------|--------------------|
| Dolicocephaly .....     | .75 and below.     |
| Sub-dolicocephaly ..... | .7501-.7777        |
| Mesaticephaly .....     | .7778-.80          |
| Sub-brachycephaly ..... | .8001-.8333        |
| Brachycephaly .....     | .8334 and upwards. |

The races of men have been measured with a view to ascertaining their cephalic index. There are those who strenuously maintain that no evidence of race can be found in these measurements, notably, of late, Mikluko-Maclay, respecting the Papuans; on the other hand, the utmost confidence is reposed in them by others. M. Hovelacque furnishes the following table:

|                       |     |                              |     |
|-----------------------|-----|------------------------------|-----|
| Australians .....     | .71 | Span. Basques .....          | .78 |
| Veddahs .....         | .71 | Bas Bretons .....            | .81 |
| Esquimaux .....       | .71 | Annamites .....              | .82 |
| Patagonians .....     | .72 | Ruthenes (Slav.) .....       | .82 |
| Hottentots .....      | .72 | Magyars .....                | .82 |
| Caffres .....         | .72 | So. Germans .....            | .83 |
| Guineans .....        | .73 | Tcheks (Slavs of Bohemia) .. | .83 |
| Central Indians ..... | .73 | Croats .....                 | .84 |
| Arabs .....           | .74 | Roumanians .....             | .84 |
| Egyptians .....       | .76 | Auvergnats .....             | .84 |
| Polynesians .....     | .76 | Savoyards .....              | .85 |
| Ainos .....           | .77 | Laps .....                   | .85 |
| Tsiganes .....        | .77 |                              |     |

The orbital index is another character of racial importance, it is the ratio of the height to the width of the orbital cavity. A few figures will show the variation in this regard:

|                       |      |                    |      |
|-----------------------|------|--------------------|------|
| Australians .....     | .804 | Auvergnats .....   | .865 |
| New Caledonians ..... | .806 | Indo-Chinese ..... | .90  |
| Hottentots .....      | .836 | Javanese .....     | .91  |
| Guineans .....        | .84  | Polynesians .....  | .92  |
| Croats .....          | .845 | Chinese .....      | .938 |

The number of parts thus amenable to measurement are counted by the hundred, M. Topinard gives 105 in the "Mesures et Procédés craniométriques de Broca." The subject of asymmetry as related to crime and atavism has been brought painfully forward by the trial of Guiteau, the assassin.

DIALECTS OF BOLIVIAN INDIANS.—Dr. Edwin R. Heath, after a three years' residence in the department of Beni, in South Amer-

ica, contributes to the *Kansas City Review* (vi, 12) a paper of great value upon the Indians of Bolivia, accompanied with seven vocabularies. In the north-western part of Bolivia, along the Rivers Beni, Mamore and Yacuma, are various tribes of Indians, some civilized, others still savage, each having its distinct language, even though living side by side, having constant intercourse and intermarrying. The tribes mentioned in Dr. Heath's paper are arranged here in alphabetical order for ready reference:

*Araunas*.—A cannibal tribe on the banks of the Madre de Dios, a branch of the Purus, in N. W. Bolivia. Evidences of their cannibalism are given. They wear the hair long, go naked, and are greatly feared by the Pacavaras and Cavinás.

*Cancaparangas*.—A savage tribe on the Madeira river, above San Antonio falls, as far as the borders of Bolivia. Dangerous to travelers.

*Canichanas*.—A civilized tribe at San Pedro, on the Mamore, a tributary of the Madeira. They resemble the Mobinas in stature but are lean and bony. Vocabulary in the *Kansas City Review*.

*Cavinás*.—A mission on the Madidi river, just above its junction with the Beni in Bolivia. Reduced to seventy souls. Speak the Tacana language.

*Cayuabas* or Cayowas.—In and around Exaltacion, on the Mamore river. Well formed, average height  $5\frac{1}{2}$  ft. Vocabulary in *Kansas City Review*.

*Chacobos*.—On the west side of the Mamore, from Exaltacion to mouth of the Beni. Once in the Cayuaba mission but now returned to savagery.

*Houbarayos*.—A savage tribe on the east side of the Mamore, from Exaltacion to the mouth of the Guapore. They are a terror to all who ascend the river.

*Maropas*.—On the east side of the Beni river, twelve miles from the river at the little town of Reyes. Related to the Maropas. Vocabulary in *Kansas City Review*.

*Mobimas*.—At Santa Ana, on the Yacuna river, Bolivia, twenty-nine miles south of Exaltacion. Vocabulary in *Kansas City Rev.*

*Mosetenas*.—At the missions of Muchanes, Santa Ana, Covendo, at the head waters of the Beni river. They are partially civilized, spin and weave, practice couvade. Customs and vocabulary in *Kansas City Rev.*

*Pacavaras*.—A small tribe on the Beni river, between  $11^{\circ}$  and  $12^{\circ}$  south, only twenty souls, almost white, well formed, women handsome, features Caucasoid. Customs and vocabulary in *Kansas City Rev.*

*Tacanas*.—Divided into civilized and uncivilized; the former reside at the village of Tumupasa, lat.  $14^{\circ}$  S., twenty miles west of Beni river; the latter at Ysiamas, fifteen miles north-west of Tumupasa. Vocabulary in *Kansas City Rev.*

*Trinitarias*.—Reside in Trinidad, Bolivia.

RACE COLOR AND NATURAL SELECTION.—The fact that Mr. Darwin rejected natural selection as a factor in the production of the difference of color in the different races of men,<sup>1</sup> naturally prompts a spirit of deference in offering the following views, notwithstanding the well-known fact that he courted intelligent criticism of his conclusions.

That color by its harmony with general or special surroundings, in many cases not only assists animals in evading discovery and destruction, but enables the Carnivora to secure their prey more readily, is undisputed; yet sexual selection seems to be regarded by Darwin as the principal if not sole cause of the difference of race color in man.

Regarding a problem so involved, comprehending as it doubtless does the joint operation of several factors, possibly including some that are unknown, it would be rash to do more than suggest the probable.

When we reflect that there is good reason to believe that Africa and the Asiatic isles were the birth-place of the human race, and that it inherited from an ancestral form the dusky hue of the old world primates, and then call to mind the luxuriant foliage of the tropics that produces a deep gloom even at noonday, and then consider the advantages that the dark hue of the skin would, under such circumstances and with the body in a nude state, give to its possessor, not only in the successful pursuit of the chase and evasion of the Carnivora, but in the savage contests so common among primitive and uncivilized peoples; may it not fairly be inferred that natural selection played, and is still playing, a prominent part in determining race color.

It may also be noted that the hue of the North American Indian is well adapted to concealment among his natural surroundings, harmonizing to a great extent with the dried grass of the prairies, and in many cases with the ground itself, while it is particularly advantageous among the autumnal foliage, when in quest of the winter supply of game so essential to his survival, which even in unwooded districts is usually found in the vicinity of some stunted growth that may afford a cover to its retreat.

In fact it may be reasonably conjectured, considering the variety and variability of his environment, that the color of his skin is the best adapted to his success in the savage state.

As regards the evolution of the paler races, when we consider that supremacy is justly claimed by the palest race, the one most remote from the black in all respects, we may fairly conclude that sexual selection is one cause of the divergence from the original black, natural selection having long been rendered inoperative in this respect by changed conditions.—*Wm. B. Cooper.*

<sup>1</sup> "Descent of Man," Part I, Chap. VII.